

854 p. 63). In order to put the child to sleep and also to soothe it
513 in the daytime, the mother may lightly pat its back and oc-
casionaly sing a monotonous "cradle song." Van der Burgt has
recorded one in which the evil mother-in-law is mentioned to
frighten the child: "Be quiet; otherwise I shall take you to
the mother-in-law. She will give you only water. When the
cows come home and are milked, you will go hungry. Mother-
in-law will not protect you from the sun nor against hunger"
(No. 19, p. 71).

861 Spiritually and morally the children grow up wild. There
is no effort to cure children of bad habits nor to teach them
good ones. As long as the children's bad manners do not in-
convenience the parents, they even take pleasure in inciting
them to fits of temper, to fight, and to steal. Only in excep-
tional cases is there any practical training in special jobs and
handicrafts. Whatever the children learn is acquired by ob-
servation, listening, and by helping with work. From an early
age they must help their parents in all their work, and being by
nature intelligent and vivacious, they soon become surprisingly
independent.

145 Boys reach puberty (kukura) when they are between 12 to
864 15 years old, girls even earlier. Long before that, however,
839 they are enlightened about sexual matters and have learned
many loathsome things of a sexual nature from those who are
older. This does not mean that they have sexual intercourse
at a very early age, but onanism and masturbation are wide-
spread vices.

839 [113] About these practices van der Burgt reports (No. 19,
p. 361): "Puellae praesertim horribili huic vitio valde deditae
sunt, sub praetextu quidem, ut magis aptae fiant matrimonio et
viris placeant. In actu ipso nefando quoddam juramentum vel
potius imprecationem pronuntiant: witsche inka ninokura
ndasy'inka. Insuper variis mediis utuntur ad maiorem voluptatem
sibi procurandam. Media generatim sunt plantae, vel radices
plantarum arborumve, quibus labia perfricantur." [Tr., "The
girls especially are given to indulge in this horrible vice at an
early age under the pretext that this makes them more fit for

- 839 marriage and is pleasing to men. During this execrable act, they pronounce certain oaths or, rather imprecations: witsche inka ninokura ndasy 'inka. In addition, they use various means to obtain greater pleasure for themselves. In general they use plants or roots of plants and trees with which they rub the labia." Van der Burgt adds in a letter to me: "His perfricationibus labia extenduntur, ut flavescentes prostent et volumen vel longitudinem extraordinariam adspirantur. Haec consuetudo generalis tanquam nationalis considerari potest non solum in Urundi et Ruanda, sed etiam generatim inter tribus Africae interioris, paucis exceptis v. Wasukuma. Ergo primo loco non voluptas procuranda intenditur, sed puellae volunt 'pulchras se facere,' quia permulti adolescentes nunquam puellam in matrimonium ducerent, quae talia labia non habet. Post matrimonium se abstinere ab illa manipulatione." [Tr., "By means of this friction they extend the labia so that they become yellow and protrude, and they try to give them an extraordinary size and length. This custom may be considered [171] a general or national one not only in Urundi and Ruanda but also among the majority of tribes of central Africa with few exceptions, as, for instance, the Wasukuma. Consequently, it is not primarily intended as a means of obtaining pleasure, but the [826] girls simply wish to 'make themselves pretty,' since very many young men would not marry a girl who did not have such labia. After marriage the girls abstain from this manipulation."

881 I could not learn anything about the puberty rites; however, they most certainly are celebrated. Van der Burgt does not report anything on this subject either (No. 19, p. 394). In 304 any case, boys are not circumcised nor are girls infibulated. Only the Batwa, who in contrast to the Batussi and the Bahutu practice deformation of the teeth, sharpen the two upper incisors with a knife as an act to announce puberty (No. 19, pp. 105, 155).

561 I also was unable to ascertain whether the youths who had reached puberty joined a social club or formed a special "age

644 We have seen that in order to preserve the supernatural
695 properties of the beverage (igihango) the candidates were forbidden
to smoke, drink, or spit. What were they to do in order to avoid
the disastrous effects that the test poison, according to popular belief,
might have upon their health?

Accustomed as primitives are to the strangest and most incredible things, the Banyarwanda believed that in order to avert any danger in this connection, all they had to do was to commit a shameful act immediately.

As a result of this belief and in the thought that they were being helpful to the neophytes, their relatives led them away, outside the clan, along with some friends. They lay in wait and seized
● [837] a young man or a young girl, depending on the sex of the candidate, and did violence to the young person.

[178] It must be added that the Blacks, knowing the distaste of Europeans for such sport, have not dared to fulfill the last part of the program since the arrival of the Whites.

II. Dangers to Which Dignitaries, Employees, and Favorites at Court Were Exposed at All Times

644 It may be said that until recent years the secret of certain
661 customs and traditions had been well preserved, for fear of the effects
of the test poison and for fear of the king, who would not hesitate
to punish delinquents at the first sign of indiscretion. It is equally
true that until our time the majority of servants /473/ and underlings
lived under the risk and perpetual threat of a violent death which
might claim them at any moment. The monarch, who did not rely
exclusively on the effectiveness of the test poison and probably had
very good reasons not to do so, unfortunately made use quite often
of his prerogatives as sovereign and his discretionary power over all
things to apply extravagant punishments. Nothing counted in his
eyes except his own interests, his whims and his passions. He frequently gave free rein to the latter. A mere suspicion or even less
was sufficient to cause the merciless death of an unfortunate individual.